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REPORT

ON

NATIVE PAPERS

FOR THE

Week ending the 26th October 1895.

CONTENTS:

	Page.
I.—Foreign Politics.	
The Amir suspected	909
The Armenian question	910
II.—Home Administration.	
(a)—Police—	
The Indian police	ib
The police in the Rajshahi students' case ...	911
The Khulna police	912
(b)—Working of the Courts—	
Subdivisional Officers' tours	ib
Mr. Westmacott on the administration of criminal justice in the Presidency Division	ib
Mr. Heard in Deoghur again	913
Maulvi Fazlul Karim, Subdivisional Officer of Madaripur, in the Faridpur district ...	ib
Mr. Westmacott on the Magistrates ...	914
Mr. Westmacott on the Bengal Magistracy ...	ib
Mr. Jackson in the Kendua riot case	ib
The Joint-Magistrate of Meherpur	915
(c)—Jails—	
Nil.	
(d)—Education—	
A bad examination centre in the Dacca district ...	ib
Backwardness of Muhammadan education ...	916
School inspection on Sundays	ib
School inspection on Sundays	ib
Sunday inspection of schools	ib
Muhammadan education	917
(e)—Local Self-Government and Municipal Administration—	
A latrine-tax in the Dharampur ward of the Hooghly Municipality	ib
The Khulna Municipality	918
(f)—Questions affecting the land—	
Nil.	
(g)—Railways and communications, including canals and irrigation—	
The railway circular	ib
(h)—General—	
Publication of Government notifications in the vernacular papers	ib
The telegraph officers in Vikrampur in the Dacca district	ib

	Page.
Sale of quinine through the post-office ...	918
Official tours	919
The sporting circular	ib
Public officers in the non-regulation provinces ...	ib
The incidence of taxation in East Bengal ...	ib
Sale of poisons	920
Sale of cheap quinine by Government ...	ib
Hindi in Sambalpur in Orissa	ib
III.—Legislative.	
The passing of the Pilgrim Ships Bill ...	ib
Bengal election for the Supreme Council ...	921
The Jury Bill	ib
The Pilgrim Ships Bill	ib
The Calcutta consent case	922
Sale of poisons	ib
Election of a Bengal representative in the Supreme Legislative Council	ib
Musalman representation on the Legislative Councils	923
The Vivisection Bill	ib
IV.—Native States.	
Absence of Kazis in Mysore	ib
V.—Prospects of the Crops and Condition of the People.	
Nil.	
VI.—Miscellaneous.	
Mr. Cotton	ib
Good points in the administration of Sir Charles Elliott	924
The Lieutenant-Governor at the Civil Service Dinner	925
The Hindu marriage expense question ...	ib
Ill-feeling between Hindus and Musalmans ...	ib
The official's love for the Musalmans ...	926
Uriya Papers.	
The District Board of Balasore	ib
Bringing ghats under ferry regulations ...	ib
The late manager of the Dhenkanal Tributary State	ib
Appointments to the Subordinate Executive Service on the result of competitive examinations ...	927
Certain appointments in Orissa	ib
A wandering sect in Orissa	ib
A municipal tax on kerosine-oil in Balasore town ...	ib
Two native surveyors on the Orissa survey inadequately punished	ib
Certain proceedings of the Orissa Settlement Officers	ib
The Jury Bill	ib
The status of the proprietors of resumed lakhiraj lands	ib
Assam Papers.	
Nil.	

LIST OF NEWSPAPERS.

No.	Names of Newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	Remarks.
	Bengali.	**Calcutta.**			
	Tri-monthly.				
1	"Abodh Bodhini" ...	Calcutta ...	About 677		
	Weekly.				
1	"Banganivasi"	Ditto ...	„ 5,000	18th October 1895.	
2	"Bangavasi"	Ditto ...	„ 20,000	19th ditto.	
3	"Hitaishi"	Ditto ...	.....	22nd ditto.	
4	"Hitavadi"	Ditto ...	„ 4,000	18th ditto.	
5	"Mihir-o-Sudhakar" ...	Ditto ...	.....	19th ditto.	
6	"Sahachar"	Ditto ...	About 500		
7	"Samay"	Ditto ...	„ 4,000	18th ditto.	
8	"Sanjivani"	Ditto ...	„ 3,000	19th ditto.	
9	"Som Prakash" ...	Ditto ...	„ 800		
	Daily				
1	"Banga Vidya Prakashika"	Ditto ...	„ 200	21st and 22nd October 1895.	
2	"Dainik-o-Samachar Chandrika."	Ditto ...	„ 200	16th, 17th, and 20th to 23rd October 1895.	
3	"Samvad Prabhakar" ...	Ditto ...	„ 500		
4	"Samvad Purnachandrodaya"	Ditto ...	„ 200		
5	"Sulabh Dainik" ...	Ditto ...	„ 1,000	19th, 18th, 22nd and 23rd October 1895.	
	Hindi.				
	Weekly.				
1	"Bharat Mitra" ...	Ditto ...	„ 800	17th October 1895.	
2	"Hindi Bangavasi" ...	Ditto ...	„ 9,000	21st ditto.	
3	"Uchit Vakta" ...	Ditto ...	.....		
	Daily.				
1	"Dainik Bhárat Mitra" ...	Ditto ...	.....	15th, 16th, 20th and 22nd October 1895.	
	Persian.				
	Weekly.				
1	"Hublul Mateen" ...	Ditto ...	.....	16th October 1895.	
	Urdu.				
	Weekly.				
1	"Darussaltanat and Urdu Guide."	Ditto ...	About 400	17th ditto.	
2	"General and Gauhariasfi"	Ditto ...	„ 300	18th ditto.	
	Bengali.	**Burdwan Division.**			
	Fortnightly.				
1	"Bankura Darpan" ...	Bankura ...	„ 500	16th ditto.	
2	"Ulubaria Darpan" ...	Ulubaria ...	„ 298	17th ditto.	
	Weekly.				
1	"Burdwan Sanjivani" ...	Burdwan ...	350 to 400		
2	"Chinsura Vartavaha" ...	Chinsura ...	500	20th October 1895.	
3	"Darsak"	Ditto ...	.....	20th ditto.	
4	"Education Gazette" ...	Hooghly ...	754	18th ditto.	
	Bengali.	**Presidency Division.**			
	Monthly.				
1	"Ghosak"	Khulna ...	350	October.	
	Weekly.				
1	"Murshidabad Hitaishi" ...	Murshidabad ...	280		
2	"Murshidabad Pratinidhi"	Berhampore ...	200		
3	"Pratikár"	Ditto ...	603		

No.	Names of Newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	Remarks.
	Uriya.	**Orissa Division.**			
	Monthly.				
1	"Brahma" ...	Cuttack ...	.....		
2	"Indradhanu" ...	Ditto ...	.....		
3	"Shikshabandhu" ...	Ditto ...	.....		
4	"Utkalprabha" ...	Mayurbhunj ...	3	.....	Only six copies have been issued since the paper was revived in January 1894. Some 200 copies of each issue are said to have been circulated, but no subscribers have been registered.
	Weekly.				
1	"Sambalpur Hitaishini" ...	Bamra in the Central Provinces.	.....	.....	This paper is said to have some circulation in the Division, but the number of subscribers could not be ascertained.
2	"Samvad Vahika" ...	Balasore ...	190	22nd and 29th August 1895, and 5th September 1895.	
3	"Uriya and Navasamvad" ...	Ditto ...	309	21st and 28th August 1895, and 4th September 1895.	
4	"Utkal Dipika" ...	Cuttack ...	412	24th and 31st August 1895, and 7th September 1895.	
	Hindi.	**Patna Division.**			
	Monthly.				
1	"Bihar Bandhu" ...	Bankipur ...	500		
	Weekly.				
1	"Aryavarta"	Dinapur ...	1,000		
	Urdu.				
	Weekly.				
1	"Akhbar-i-Al Punch" ...	Bankipur ...	500	10th October 1895.	
2	"Gaya Punch"	Gaya ...	400		
3	"Mehre Monawar" ...	Muzaffarpur ...	150		
	Bengali.	**Rajshahi Division.**			
	Weekly.				
1	"Bagura Darpan" ...	Bogra ...	.....		
2	"Hindu Ranjika" ...	Boalia, Rajshahi ...	283		
3	"Rangpur Dikprakash" ...	Kakina, Rangpur ...	300		
	Hindi.				
	Monthly.				
1	"Darjeeling Mission ke Masik Samachar Patrika."	Darjeeling ...	150	.....	It is said that 550 copies of the paper are printed each month. Out of this number 150 copies are distributed among the subscribers, and the rest sold to the public at three pies per copy.
	Bengali.	**Dacca Division.**			
	Fortnightly.				
1	"Kasipur Nivasi" ...	Kasipur, Barisal ...	280		
	Weekly.				
1	"Charu Mihir"... ...	Mymensingh ...	900		
2	"Dacca Prakash" ...	Dacca ...	450		
3	"Saraswat Patra" ...	Ditto ...	250		
4	"Vikrampur"	Lauhajangha, Dacca ...	500	17th October 1895.	
	English and Bengali.				
	Weekly.				
1	"Dacca Gazette" ...	Dacca ...	500		
	Bengali.	**Chittagong Division.**			
	Fortnightly.				
1	"Tripura Prakash ...	Comilla ...	.....		
	Weekly.				
1	"Sansodhini"	Chittagong ...	120		
	Bengali.	**Assam.**			
	Fortnightly.				
1	"Paridarshak-o-Srihattavasi"	Sylhet ...	.....		

I.—Foreign Politics.

The *Bangavasi* of the 19th October has the following:— BANGAVASI, Oct. 19th, 1895.

The Amir suspected.

What we hear is most alarming. Indeed, the position would be an extremely perilous one if there should be any occasion to distrust the Amir, the man, that is, to whom it has been found necessary to entrust the task of guarding the route to Cabul, and faith in whose honesty and friendship has led the British Government to think that now that Russia's easiest route to India is closed, they are secure and have nothing to fear. There are people, however, who are talking in a strain of distrust of the Amir, and filling the public mind with alarm and uneasiness.

Such unpleasant suspicions have now been expressed for some time past. This talk about distrusting the Amir has gone on gathering force since the day on which news was received that the English force in Chitral was besieged, and on which, impatient with grief and anger, Lord Elgin appealed to the courage and enthusiasm of the Indian army, and announced an expedition to Chitral. What was at first expressed as a mere suspicion has thus gradually come to assume large dimensions, and has now developed into positive distrust of the Amir.

Even the *Pioneer* newspaper, that recognised organ of Government, expressed the view that if the Amir Abdur Rahman had not been closely connected with the occurrence of the Chitral imbroglio an expedition on such a vast scale would never have been necessary to put down the Chitralis, and that the Amir had long coveted Chitral; and though the State was under British protection, still he was not able to resist the temptation to occupy it.

The connection of Sher Afzul, the brother of Amin-ul-Mulk, the late Mehtar of Chitral, with the Amir, was also a subject of comment. Amin-ul-Mulk was succeeded in the Mehtarship by his second son, Afzul-ul-Mulk. Sher Afzul murdered the new Mehtar, and ascended the throne; but on the appearance of Nizam-ul-Mulk, the eldest son of Amin, fled to Cabul, and remained under the protection of the Amir Abdur Rahman. While in Cabul he carried on a correspondence with Umra Khan of Jhandoul, who was anxious to invade Chitral. Sher Afzul at length came to Chitral and ascended the throne. It was this Chief who was responsible for the attack on the British force in Chitral.

Now, can it be possible that Sher Afzul carried on his correspondence with Umra Khan and ultimately left Cabul for Chitral without the Amir's knowledge? Arguing in this way, people began to suspect the Amir, and connecting the Amir's former desire and preparations to invade Chitral with subsequent events, they came to the conclusion that it was the Amir who had combined with Umra Khan in placing resources at the disposal of Sher Afzul for making an invasion of Chitral. It was, therefore, the Amir who was responsible for the detention of the British troops in Chitral, and for the further development of the Chitral difficulty.

The flight of Umra Khan just at the time when he was on the point of being captured by the British army, and the cordial reception and shelter he received from the Amir, strengthened people's suspicions against him. The Amir's conduct was regarded as unworthy of an ally of the British Government and as a clear proof of the fact that he had conspired with Umra Khan against Chitral.

For sometime after this the suspicions against the Amir became somewhat allayed. His second son, Nasuralla, paid a visit to England, and his grand reception by the English public took everybody by surprise. Here was the most powerful British nation, including Lords and Ladies, and even the Prince of Wales, showering honours on a petty and obscure prince, who was not the Amir, not even the Amir's eldest son, but only his second son, who would be in all probability on the eldest son's ascending the Afghan throne, put to death. The spectacle surprised everybody except the Amir, who forgot his insignificant position, and thinking himself an equal of big European emperors, wanted to place an Afghan ambassador in the English Court. His unreasonable request was, of course, refused. From this time the talk about distrusting the Amir has been again heard. It is said that failing in his endeavour to get an Afghan ambassador stationed in London, the Amir has conferred increased honours on Umra Khan, made him a present of 30 thousand rupees, and fixed the marriage of his eldest son with Umra's daughter. He has also paid 12

thousand rupees to a Mulla, who is an inveterate enemy of the British Government, and has been preaching a jihad against it among the Afghans for the last six months.

We do not know what the Government intend to do in view of these alarming rumours. A third Cabul expedition is by no means desirable, the more so as Russia has now become the Amir's neighbour. If there are really grounds to distrust the Amir, it should be the duty of the Government to teach him a sharp lesson by means of diplomacy.

HINDI BANGAVASI, Oct. 21st, 1895.

The Armenian question.

2. The *Hindi Bangavasi* of the 21st October says that the hostile attitude which England has taken up in relation to the Sultan, has so much emboldened his Armenian Christian subjects, that they are conspiring for the overthrow of the Turkish power. England also is blaming the Sultan for the casualties which occurred in suppressing the Armenian insurrection around his palace. England's threat seems at last to have produced an effect upon the Sultan, who has made up his mind to place himself at England's mercy. The news has thrown Russia out of temper. She considers it a source of political danger to her to allow England to have a hand in the Turkish Government. She is therefore making every preparation to oppose the suspected invasion of Turkey by England.

II.—HOME ADMINISTRATION.

(*a*)—*Police.*

BANGAVASI, Oct. 19th, 1895.

The Indian police.

3. The *Bangavasi* of the 19th October has the following :—

It is no wonder that the head of the police should give it indulgence. Even the keeper of tigers sympathises with the animals in his charge, and feels for them when they are hungry. His tigers are his pets, and he is offended if anybody molests or does them the least injury. It is human nature to be partial to one's favourites, and no one need wonder that Mr. Henry, the Inspector-General of Police, finds fault with the Judges and Magistrates in defending the conduct of his subordinates.

But it is strange that the Commissioner of a Division, like Mr. Westmacott or Mr. Luttman-Johnson, should plead for the police, and, in defending its conduct, find fault with the Judges and Magistrates. The Commissioner is the head of even the Magistrates and Collectors. It is his duty to encourage them in properly and impartially administering criminal justice. It is his duty also to sympathise with the people in their weal or woe. And he cannot be said to be properly discharging his duty if he encourages police oppression and tyranny. It is, therefore, a matter of regret to see Mr. Westmacott finding fault with the Deputy Magistrates, for the simple reason that they do not place implicit confidence in the statements of the police, and reject such evidence adduced by it as appears to them to be utterly false or untrustworthy. They are also taken to task for their unwillingness to convict the accused right and left on the strength of police evidence, and this unwillingness is attributed to the proneness of the superior courts to acquit prisoners committed to them for trial. Mr. Westmacott, it is thus quite clear, does not hesitate to take even the Sessions and High Court Judges to task, because they do not always find themselves in a position to satisfy the craving for conviction, which characterises despotic officials like the Commissioner of the Presidency Division.

But Judges and Magistrates have a conscience. They cannot punish innocent persons simply on the strength of police evidence, without violating the moral law and thereby committing a sin. It is the fault of the police and the police alone that it has lost the confidence of the Judges and Magistrates by hauling up innocent persons for trial and getting up evidence to secure their conviction. Its guilt is unpardonable, and the Judges and Magistrates cannot, in any conscience, be blamed if they decline to take its word for gospel truth. The Judge should punish the guilty and the guilty alone. By punishing the innocent he not only commits a sin, but is sure to create public discontent. And by creating public discontent he does harm to the rulers and the ruled alike. In the same way, Commissioners and Magistrates, who give the police indulgence and thereby encourage its oppression, are a great enemy of the Government. They also commit a sin by directly or indirectly encouraging its commission.

Encouraged and protected by the superior Government officers, the police is gradually overstepping the bounds of law and discipline. It has the support of the Lieutenant-Governor himself, and its oppression and tyranny have reached their climax. It has made the country too hot for the people. All this does not bode well for the Government.

The despotism of the police has been all the more aggravated by the police circular of Lord Landsdowne, which gave the police the power to fire at its own discretion at a mob on the occasion of a riot. The police has exercised this power with a vengeance. So long it had been firing at Hindu rioters, but now it has grown more bold. At Dhulia it fired at a Musalman mob. At Benares and Bijaynagar it went so far as to fire at the military. The tiger, if it is given indulgence, kills even its keeper. The pampered police is growing more and more audacious, and who can say that it will not ultimately become bold enough to treat Europeans in the same way as it is at present treating the natives? A bad policy is sure to bring about bad consequences.

4. The *Sulabh Dainik* of the 22nd October has the following:— SULABH DAINIK, Oct. 22nd, 1895.

The police in the Rajshahi Students' case.

On the 18th September last the steamer *Perch*, belonging to the India Steam Navigation Company, anchored at Boalia late in the evening. A number of students of the Rajshahi College had been waiting at the landing place anxiously expecting their friends and relatives from Calcutta on the eve of the Durga Puja. The students saw some of the coolies, who had gone to the steamer to remove the luggage of the passengers, being thrashed by Mr. Anderson, a steamer officer. The native khalasis, at the order of their officer, shoved some of the coolies overboard. The students having remonstrated, were roundly abused. Fearing rough handling, they retreated and were peacefully going away, when the *khalasis*, presumably at the order of Mr. Anderson, began to pelt them with pieces of coal. The students retaliated by throwing brickbats.

After the students had gone away, Mr. Anderson complained to the District Police Superindendent of the conduct of the students, and charged them with rioting and assault. After taking down the deposition of Mr. Anderson, the Police Superintendent proceeded to arrest the students. No one is more anxious than an Englishman to avenge the wrong of a countryman, and it is no wonder that the European Police Superintendent should place implicit confidence in Mr. Anderson's report, and take the students for the guilty party.

It is said that Mr Livingstone, the Principal of the College, was at first inclined in favour of the students. He is said to have told the Head Master that he would not allow the police to arrest the students within the precincts of the College. But after an interview with the Police Superintendent he changed his mind. The mere presence of a countryman was enough for this purpose.

The police then entered the College building and arrested every one of the students identified by Mr. Anderson. Some of the students thus arrested were never present on the scene of disturbance. But even these innocent boys were taken into police custody as if they were hardened criminals.

It may be asked, how could Mr. Anderson identify a few out of about the hundred and fifty students who were present on the scene? The students throwing brickbats were at a distance from him, and he had not been given time enough to take a close view of the offending students so as to be able to identify them afterwards. Had the local police no sense that it arrested the students without paying sufficient attention to all these circumstances, and without perceiving the improbability of Mr. Anderson being able to identify the offending students? How could also Mr. Livingstone, being an educated gentleman, allow the police to take such illegal proceedings against the students? Was it right on his part to bid good-bye to his common sense and sense of justice simply at the sight of a European? Had he no idea of the wrong which was likely to be done to the students by the police? The students who have been arrested are all educated and belong to respectable families; but the way they have been treated by the police is sure to ruin their prospects in life. What is there to recompense them for the indignities to which they have been thus subjected by the police?

It is not possible that the students willingly quarrelled with the steamer staff. There is every reason to think that seeing the coolies ill-treated, they remonstrated with Mr. Anderson, that Mr. Anderson was enraged and ordered the *khalasis* to beat the students, and that upon this the students, in self-defence, pelted them with brickbats. It is true that the studenss committed an offence by throwing brickbats even in self-defence. But has the police succeeded in arresting those that are really guilty, and has it not arrested many who are really innocent? The police did not certainly do well to absolutely depend upon Mr. Anderson's identification.

We expect, however, that Mr. Nanda Krishna Bose, Officiating Magistrate of Rajshahi, will take all the circumstances of the case into his consideration and do the students justice. The Rajshahi students' case is a prominent instance of police oppression in the mufassal.

GHOSAK, Oct. 1895.

The Khulna police.

5. The *Ghosak* for the month of October mentions the following cases of police oppression in the Khulna district which came to light in the course of certain trials in open court:—

(1) A few days ago, the daroga, the head-constable, and some constables of the Paikgachha thana severely beat an accused person in order to make him confess. The accused made such a statement as was required by the police. But the confession not being sufficiently proved, and there being proofs of oppression by the police, the man was discharged.

(2) A person suspected of theft was one night detained in a house in Gabtala, within the jurisdiction of the Fultala thana, where his hands were tied to a post and he was subjected to other cruel treatment.

(3) The Paikgachha police are said to have committed oppression upon the female members of the families of certain accused persons of Katipara, who have absconded.

(4) The other day in searching for certain accused persons, the police committed oppression upon some innocent men in the Khulna bazar hotel.

The authorities have committed a most serious blunder by entrusting the investigation of these cases to the police itself. The District Magistrate or some Deputy Magistrate ought to have taken up the investigation.

(*b*)—*Working of the Courts.*

DARUSSALTANAT AND URDU GUIDE, Oct. 17th, 1895.

Subdivisional Officers' tours.

6. *The Darussaltanat and Urdu Guide* of the 17th October says that tours by Subdivisional Officers are objectionable on the following grounds:—

1. The absence of Subdivisional Officers from head-quarters causes serious inconvenience to suitors. Parties have to wait upon the touring officer until the decision of their cases. This costs them much.

2. The mufassal people are subjected to blackmail by the *amla* of the Subdivisional Officers on tour.

The Lieutenant-Governor ought to direct his attention to the remarks made on this subject by Mr. Oldham, the Commissioner of the Chittagong Division.

DAINIK-O-SAMACHAR CHANDRIKA, Oct. 17th, 1895.

Mr. Westmacott on the administration of criminal justice in the Presidency Division.

7. Following in the wake of his Chief, the Lieutenant-Governor of Bengal, Mr. Westmacott, observes the *Dainik-o-Samachar Chandrika* of the 17th October, falls foul of the Judges and Magistrates. In his Annual Administration Report he comments strongly upon the conduct of the Subordinate Magistrates, because they do not convict all the accused brought up for trial by the police. But Mr. Westmacott does not stop here. He goes further and makes scathing reflections upon even the superior courts. Depending upon his heaven-born civilian instinct, he comes to the conclusion that the Subordinate Magistrates are disinclined to convict prisoners or commit them for trial, because they know that most of them are sure to be acquitted by the superior courts. Mr. Westmacott thus charges the Subordinate Magistrates as a class with a wilful disregard of the law and negligence in punishing the guilty. He plainly tells the public that the Subordinate Magistrates, for fear of the superior courts, acquit prisoners even when they are convinced of their guilt. This is, in plain words, libelling the

Subordinate Magistrates, which is an offence punishable under the Penal Code. Mr. Westmacott spares none—not even the High Court. His audacity is beyond description. In a country like England such audacity would not have been tolerated for a day, and Mr. Westmacott would have had to pay a penalty for his offence by losing his post. Will the High Court and the Sessions Judges tamely bear the affront? Under Sir Charles Elliott the Civilians have gone beyond the bounds of law and discipline. The executive have become corrupt and rotten to the core. Will the judiciary, too, be allowed to be corrupted?

Mr. Heard in Deoghur again.

8. The *Hitavadi* of the 18th October says that in order to maintain his prestige, Government has decided for the present to post Mr. Heard to Deoghur again. It is clear that the Deputy Commissioner either wanted to screen the faults of his subordinate by telling lies, or did not hold a proper investigation into the charges brought against the latter; and in either case he is to blame. The writer will shortly adduce instances to prove that officials are in the habit of suppressing the truth in order to defend their subordinates. As for Mr. Heard, all the charges brought against him are correct; and the writer re-iterates every one of them. That officer is at liberty to take legal proceedings against the writer in order to clear his character of the imputations made against it.

HITAVADI, Oct. 18th, 1895.

Maulvi Fazlul Karim, Subdivisional Officer of Madaripur, in the Faridpur district.

9. The same paper says that Maulvi Fazlul Karim, Subdivisional Officer of Madaripur, in the Faridpur district, has brought the subdivision to the verge of anarchy by too arbitrary a use of his power. He has been conducting himself in a high-handed manner, not only in Madaripur, but has left marks of his despotism in Netrokona, Dinajpur, Jalpaiguri, and Kotalipara. That such oppression is allowed to go unchecked under British rule is really a matter of regret. Officials of Maulvi Fazlul Karim's type, however, manage to keep themselves in favour with their superiors by sheer flattery.

HITAVADI.

The Maulvi was posted to Madaripur on the 27th February 1893. Previous to this appointment he was Subdivisional Officer of Netrakona, where his oppressions reached such a height, that he made himself liable under section 497 of the Penal Code. The case, however, was settled by compromise. Having thus met with no check so long, his oppressions have reached their climax in Madaripur. Only two or three days after coming to this subdivision, he told a respectable mukhtar in open court "to put reins to his tongue." The entire mukhtar community of Madaripur having taken this insult to heart, and being about to take steps to obtain redress, the Maulvi made a compromise. But he continued to exact provisions, &c., from the shop-keepers and others, either without paying for them, or on payment of nominal prices. When the shop-keepers came to ask for the prices, he beat them, and sent them away by various threats. He also took fish by force from fishermen, and made boatmen and coolies to do work for him *begar*. The people at last sought the protection of Mr. James, a Christian missionary, and resolved to submit a petition to Government against the Subdivisional Officer. But that officer, having come to know of their intention, by supplication, and through the intercession of the Assistant Surgeon, got the petition movement to be dropped, promising never to commit oppression again.

The Maulvi is a native of Muksudpur, in the same district, and not far from the limits of the subdivision, over which he is now exercising sovereign authority. He is also connected with almost every influential Musalman zamindar of the sub-division. For instance, he is related to Munshi Kapinuddin Ahmad Chaudhuri of Kartikpur, Maulvi Totmanali Chaudhuri *alias* Kuti Miyah of Haturia, and Golam Ahmad Chaudhuri of Habiganj, the three most influential zamindars in the subdivision. He has also friendship or relationship with a large number of middle class Muhammadans in the sub-division. Musalmans who possess a higher social position than the Maulvi, court his friendship on account of his official position, and he, in his turn, does his best to place them under obligation. In 1870 the subdivision was placed under a Musalman Deputy Magistrate, but it having transpired that he had contracted friendship, which led him to show undue favour to certain people, the Government of the day ordered that Madaripur being principally inhabited by Musalmans, it should never be placed under a Musalman

Subdivisional Officer. Maulvi Fazlul Karim must be an extraordinary man, if, surrounded by friends and relatives as he is in this subdivision, he can keep himself from showing partiality to certain people. As a matter of fact, a large number of cases have had, since his coming to the subdivision, to be transferred to Faridpur on the motion of parties. During this time, the Subdivisional Officer has also refused to entertain complaints, which, on motion to the District Judge, were admitted, and ordered to be disposed of by some Deputy Magistrate in the Sadar. The District Magistrate, too, has had to order retrial in a large number of cases which were summarily dismissed at the very outset. In a large number of cases one party or another submitted affidavits for transfer which the District Magistrate disallowed. The records of such cases will show how cruelly the Deputy Magistrate has dealt with the parties who wanted transfers. It is needless to dilate upon all the mischief which is happening under such a narrow-minded and oppressive judicial and executive officer, but the writer will not rest so long as the Maulvi's high-handedness is not checked.

SULABH DAINIK, Oct. 18th, 1895.

Mr. Westmacott on the Magistrates.

10. Mr. Westmacott, observes the *Sulabh Dainik* of the 18th October, was the Magistrate of Howrah during the rule of Sir Steuart Bayley. He is now a full-blown Commissioner. An Anglo-Indian to the backbone, he is a great native-hater. In his Annual Administration Report he has fallen foul of the late Magistrates of Khulna in the most uncourteous and unmanly way, and Sir Charles Elliott, instead of taking him to task for this offence, has in a manner encouraged and supported him. If Sir Steuart Bayley or Sir Ashley Eden had been in the place of Sir Charles Elliott, Mr. Westmacott would have had to repent of what he has done. At present, however, he is carrying things with a high hand in the Presidency Division, and sooner or later he must have to be transferred from his place. Mr. B. N. De, who is on leave, and who has been abused by Mr. Westmacott in his report, will do well to teach the latter manners, and give him tit for tat. The Commissioner of the Presidency Division should, however, know that Sir Charles Elliott, the foster-father of Civilians, will soon cease to be the Lieutenant-Governor of Bengal.

SANJIVANI, Oct. 19th, 1895.

Mr. Westmacott on the Bengal Magistracy.

11. Mr. Westmacott observes in his Annual Administration Report that "the police will not send up cases and the Subordinate Magistrates will not convict or commit for trial when they feel sure that, however manifest the truth of a case may be, it is certain to end in acquittal in the superior Courts." Referring to this observation, the *Sanjivani* of the 19th October says that it is a serious charge against the native Magistrates to say that they do not convict the accused even when they have sufficient proof of their guilt. The writer wants to know the grounds on which Mr. Westmacott bases his wholesale condemnation of the native Magistracy. Is it not unjust and malicious on the part of a superior officer to condemn the conduct of his subordinates without adducing sufficient proof to justify his condemnation? Mr Westmacott would not have thus ventured to find fault with the Subordinate Magistrates if he had not counted upon the support of his Chief, who, it is well known, once enjoined the Magistrates to show a large *percentage* of convictions. It seems to be the intention of the Commissioner of the Presidency Division that the Judges and Magistrates should place implicit confidence in the police, and convict the accused on the strength of the evidence which is brought forward by it, no matter how inadequate and inconsistent it appear to them. Mr. Westmacott can take the report of the police for gospel truth, but conscientious Magistrates cannot. They know very well the nature of the police in this country, and are unable to place implicit confidence in what it says. It is outrageously improper on the part of the Commissioner of a Division to prefer a false and groundless charge against the Subordinate Magistrates, simply because they are not willing to convict the accused right and left on the uncorroborated evidence of the police, and may thereby prevent it from having its own way in the trial of cases.

CHINSURA VARTAVAHA, Oct. 20th, 1895.

Mr. Jackson in the Kendua riot case.

12. The *Chinsura Vartavaha* of the 20th October writes as follows:—

Whenever a riot occurs the Musalmans are the first to give information of it to the police. They have two objects in doing this—*firstly*, to show that

they were not the aggressors, and, *secondly*, to prove that they are oppressed by the Hindus and need the protection of the police. The Hindus, on the other hand, never give information of a riot to the police, for they are too well aware that no matter whether they are the first or the last to give information, nothing but imprisonment awaits them at its hands.

A riot between Hindus and Musalmans lately took place at Kendua. According to their usual practice, the Musalmans, meek, peace-loving and inoffensive as they are, wired information about it to the police, and no sooner had the message been received, than Mr. Jackson, Assistant Magistrate of Raniganj, hastened to the spot at the head of a large police force. A large number of Musalmans immediately surrounded Mr. Jackson, and dinned their complaints in his ears in accents as melodious as those of a troop of clamorous crows. This added fuel to the fire. The Magistrate bade the Musalmans be of good cheer, and in a trice of time 25 Hindus were arrested. The Musalmans chuckled with delight and marched off triumphantly to their homes. As for these 25 turbulent Hindus (members of a perverse race that will never learn to love peace or become loyal), they were led off to prison. Even the decrees of Providence are perhaps reversible, but not so those of an English Magistrate. Twenty-three out of these Hindus were sentenced to imprisonment by Mr. Jackson himself, one escaped that fate by extraordinary good luck, and another by being summoned away before a still more awful tribunal.

The helpless have no resource except tears. The imprisoned Hindus submitted an appeal wet with their tears. The appeal was to be heard by the District Magistrate—the same who had directed the operations of the police in connection with this riot, and who had already been informed by Mr. Jackson of everything that the latter had done. As it was, however, this appeal, wet with tears, was not altogether without its effect. Eleven out of the 23 convicted prisoners were acquitted. Does not this show that Mr. Jackson punished the prisoners under the influence of passion? Why should he be so angry with the Hindus? Should not Hindus and Musalmans be equal in his eye? Do not both the peoples equally seek his protection?

It was not to be expected that Mr. Jackson would be able to do justice in this case. It was he himself who had arrested the prisoners, and to acquit them would be showing himself in the wrong. He therefore thought it best to send the Hindus to jail. Mr. Jackson would have done well to have committed the arrested Hindus for trial to the sessions, the more so as he was himself a witness in the case. As a matter of fact, Mr. Jackson took his own evidence in the case. This strange and objectionable proceeding took place once before under British rule. About 20 to 25 years ago a Subdivisional Officer of Jessore went out to shoot on a marsh, and there found another man engaged in the same pursuit. The Magistrate took away the man's gun and instituted proceedings against him, and there being no other witness in the case, himself took his own evidence.

13. Mr. Delivingne, Joint-Magistrate of Meherpore in the Nadia district, observes the *Sulabh Dainik* of the 23rd October, is a hot-headed young man. He keeps very late hours in Court, beats coolies and plays many other pranks. Mr. Cotton is a sincere friend of junior civilians, and he will do this young civilian an act of kindness by transferring him to some other place. This will give the people of Meherpur an opportunity for breathing a little more freely.

SULABH DAINIK, Oct. 23rd, 1895.

The Joint-Magistrate of Meherpur.

(*d*)—*Education.*

14. Kartikpur, a town in Vikrampur in the Dacca district, is a centre for the vernacular scholarship examinations in the Dacca Division. The *Vikrampur* of the 17th October complains that those of the candidates for these examinations who had to appear in this centre had to suffer great hardship on account of their not being able to secure proper lodgings and boarding. They had also to suffer great inconvenience on account of there not having been any refreshment stall at the place of examination. The centre of examination should be removed from Kartikpur to some more convenient place, such as Madaripur or Chikandi.

VIKRAMPUR, Oct. 17th, 1895.

A bad examination centre in the Dacca district.

MIHIR-O-SUDHAKAR, Oct. 19th, 1895.

Backwardness of Muhammadan education.

15. The *Mihir-o-Sudhakar* of the 19th October has the following:—

So long as Government does not remove the impediments to Muhammadan education, it is unjust to ascribe the backwardness of that education to Musalman apathy. Education in this country is divided into two branches, lower and higher. The former is entirely under the control of Government, and the latter is partly under Government's control and partly under that of the University. To take up the subject of lower education first. The subjects in which this education is given are open to objection from a Muhammadan point of view. It is the fundamental policy of British rule in India not to interfere with the religion of any class of the subject people. This is a good policy, because it is not desirable for a foreign Government to wound the religious feelings of one community at the request or suggestion of another. The Musalmans in particular cannot tolerate the smallest interference with their religion. They are prepared to forego the benefits of western enlightenment if it interferes in any way with their religious principles or practices. But, unfortunately, the text-books in literature, history and even geography, which are taught in the pathsalas and lower schools, and which are selected by a Hindu Text-Book Committee, contain very little besides Hindu mythological tales, and are freely interspersed with the abuse of the Muhammadans and their prophet. The Musalmans consequently generally remove their boys from school at an early age, and finish their education at home with a smattering of Arabic and Persian. But the lower education being the stepping stone to the higher, Muhammadan boys generally, cannot aspire to University or high education. So, Government's expenditure on Muhammadan education is merely money thrown away.

The writer will not blame either the Director of Public Instruction or the Central Text-Book Committee or the Muhammadan community alone for this deplorable condition of Muhammadan education, but will make all these jointly responsible for it. The Director of Public Instruction is to blame for not making a thorough enquiry into the cause of the backwardness of Muhammadan education, and for not giving prompt effect to the suggestions for its improvement which are from time to time made by the two Inspectors of Muhammadan schools. The Text-Book Committee deserves blame, because it does not select books suitable for Muhammadan boys, though it would be too much to expect this of a Committee which is composed mainly of non-Musalman members. It is true there is one Muhammadan member in the Committee, but he appears to be only a nominal member, because he seldom takes part in its proceedings.

DAINIK-O-SAMACHAR CHANDRIKA, Oct. 20th, 1895,

School inspection on Sundays.

16. Sir Alfred Croft, says the *Dainik-o-Samachar Chandrika* of the 20th October, was highly incensed because a school intended for Hindu boys was inspected on a Sunday. But is it not a fact that in many Government offices Hindu clerks are made to attend office during Hindu holidays? According to the *Hindoo Patriot* the Military Pay Examiner compels his Hindu clerks to come to office during the gazetted puja holidays It will also be remembered that the Controller of Military Accounts was on one occasion censured by Lord Ripon for compelling his Hindu clerks to come to office during the Saraswati Puja holidays. But the present administration is anarchy and disorder compared to Lord Ripon's government.

DAINIK-O-SAMACHAR CHANDRIKA. Oct. 21st, 1895.

School inspection on Sundays.

17. The *Dainik-o-Samachar Chandrika* of the 21st October has heard that the fact of an Assistant Inspector of Schools having inspected an institution on a Sunday, has led the Director of Public Instruction to pass strict orders against the inspection of schools on Sundays. Many aided schools in the mufassal, however, consider it convenient for themselves to be inspected on Sundays, and are therefore kept open on those days. Taking this into consideration, should not Sir Alfred Croft arrange for Sunday inspections instead of prohibiting them? Why, moreover, should Hindus be made to suspend business on the Christian Sabbath?

SULABH DAINIK, Oct., 22nd, 1895.

Sunday inspection of schools.

18. Sir Alfred Croft, observes the *Sulabh Dainik* of the 22nd October, has rebuked an Assistant Inspector of Schools because he inspected a school on a Sunday. He has also

issued an order enjoining all Inspectors of Schools not to inspect schools on Sundays. In the Hooghly district many vernacular schools remain open on Sundays. They should be closed on Sundays in future.

19. The *Hitaishi* of the 22nd October writes as follows:— HITAISHI, Oct. 22nd, 1895.

Muhammadan education. It is a happy thing that Government has directed its attention to the subject of Muhammadan education. Every right-thinking man will admit that no progress can be possible for India so long as its Musalman population do not receive proper education. Hindus and Musalmans will always live side by side in India, and nothing but the education of both the communities can produce perfect fellow-feeling between them. The Hindu is by nature gentle and docile. But not so the Musalman, who has too much ferocity and restlessness in him. The Indian Musalmans of to-day are therefore what a physically strong race can be expected to be when estranged from education. In the villages the Musalmans are generally a peaceful people; but they are easily excitable, and often commit things which they would not if their minds were enlightened by education. In Calcutta itself Musalmans can be found who, though perfect gentlemen in their speech and manners, do not hesitate to earn money by questionable means. They cannot help doing so. Want of education has left them no other means of livelihood. The writer has heard that in Delhi the unfortunate decendants of the illustrious Akbar earn their livelihood by doing *daftry's* work. Who can say how many descendants of other noble Musalman families now make their livelihood by equally low callings for want of proper education?

Spread of education among Musalmans will not only enable respectable people among them to enter Government service, but will also confer a boon on low class Musalmans by enabling them to judge for themselves the right and the wrong side of every question affecting their daily life and their interests. The insurrection, which was headed by Titumir, affords an illustration of the mischief which excitable and illiterate Musalmans are apt to bring to themselves by placing implicit reliance on the word of anybody who can insinuate himself into their confidence. None but an illiterate people could take up the cause of a low fanatic who challenged the prowess of the mighty British Government.

It is, therefore, the imperative duty of Government to educate its Muhammadan subjects. Government cannot, it is true, be charged with a neglect of this duty. But it is not doing all that has to be done in this direction. From April last a special Assistant Inspector of Muhammadan Schools has been appointed in Bengal. But how many boys has he been able to bring to school since his appointment? He seems to consider it his sole duty to inspect schools and write his remarks in the visitors' books. If he finds only five per cent. of the boys in a school to be Musalmans, he considers his duty done by simply noting that fact in the visitors' books, and thinks that he has no further responsibility in the matter. But who is to get more Musalman boys for the school—the zamindar, who is the Secretary of the School, and makes a monthly contribution of fifty rupees towards its maintenance, or the teachers? Government should lay it down as a duty of this Assistant Inspector to pay visits to all the villages near a school, and by explaining to the villagers the advantages of education, to induce them to send their boys to school. The Musalmans are still indifferent to English education, because they have a notion that while English education unfits their boys for independent work, it does not make it easy for them to secure service. Government should spare no pains to disabuse their minds.

(e)—*Local Self-Government and Municipal Administration.*

20. A correspondent of the *Chinsura Vartavaha* of the 20th October says CHINSURA VARTAVAHA, Oct. 20th, 1895.

A latrine-tax in the Dharampur ward of the Hooghly Municipality. that the rate-payers of the Dharampur ward being mostly poor people, the new latrine-tax will be a grievous burden to them. Already they have sometimes to pawn domestic utensils to pay municipal rates. The Commissioners for that ward were not present at the meeting in which it was resolved to impose the latrine tax upon it. The rate-payers of Dharampur contend

that as they ease themselves in bushes, &c., their health cannot possibly be affected by that practice.

GHOSAK, Oct. 1895.

The Khulna Municipality.

21. The *Ghosak* for the month of October considers it unjust for the Municipal Chairman of Khulna to insist upon all buildings and huts erected without the permission of the Municipality within the past one year to be pulled down when there is nothing to prove that the sections of the Municipal Act, relating to the necessity of taking such permission, were duly published within that Municipality. The *zid* of the Chairman in this matter has gone very far, as he seems determined to carry his point in the face of the opposition of the whole body of Commissioners.

(g)—Railways and communications, including canals and irrigation.

DAINIK-O-SAMACHAR CHANDRIKA, Oct. 22nd, 1895.

The railway circular.

22. The *Dainik-o-Samachar Chandrika* of the 22nd October highly approves the railway circular, recently issued by the Government of India, especially in so far as it relates to female and third class passengers. The question of privy accommodation in third class carriages is not easy of solution. It will be a great nuisance for the people residing on the two sides of a railway line if filth from carriages is allowed to drop on the line. Closed privies should therefore be tried, with arrangements at intermediate stations to have them served by mehters. It will not do to let filth accummulate in them.

That many people are still asking for these improvements, is because they do not know of this circular. And it is improper for them to think that Government pays no heed to the comforts and conveniences of third class passengers. To suggest improvements is easier than to carry them out, and it is everybody's duty to help Government in carrying out the reforms which it has ordered in the above circular.

(h)—General.

DAINIK-O-SAMACHAR CHANDRIKA, Oct. 16th, 1895.

Publication of Government notifications in the vernacular papers.

23. The *Dainik-o-Samachar Chandrika* of the 16th October supports the recommendation made in his report by Mr. Luttman-Johnson, Commissioner of the Dacca Division, that Government notifications should be published in the vernacular papers, in order to give them a wide publicity. These notifications are at present published only in the English and vernacular editions of the Government gazettes. But few understand the English gazettes, and fewer still take the trouble to read their vernacular editions. The Government notifications, therefore, come to the notice of very few persons.

VIKRAMPUR, Oct. 17th, 1895.

The telegraph offices in Vikrampur in the Dacca district.

24. The *Vikrampur* of the 17th October complains that the clerks in the telegraph offices in Vikrampur in the Dacca district do not properly conduct themselves towards those who have to resort to these offices. It is complained that some of them are in the habit of receiving and despatching 'deferred' messages of friends and acquaintances earlier than even the 'urgent' messages of others. Great inconvenience is also experienced on account of there being no separate batteries in some of these offices. It is to be hoped that all these inconveniences will be soon removed, and the telegraph Babus warned against improperly conducting themselves towards the public.

SULABH DAINIK, Oct. 17th, 1895.

Sale of quinine through the post office.

25. A correspondent of the *Sulabh Dainik* of the 17th October observes that the practice of selling quinine to the village people through the post office is producing evil consequences. Quinine is not suited to the poverty-stricken people of this country, who, on account of their poverty, cannot observe the diet restrictions which are necessary for one using the drug. A frequent and unrestricted use of quinine also impairs its efficacy, and the consequence is that the patient who uses this febrifuge is not only subjected to frequent attacks of fever, but contracts many other obstinate and complicated diseases. The ignorant village people are in the habit of taking quinine even during fever, and the ignorant village post-master is not the proper person to give them sound medical advice. It is, therefore, urgently necessary for the sake of the poor village people that the Government should appoint competent

medical men in the villages to sell not only quinine, but also other medicines which are largely used.

Official tours.

26. The *Sanjivani* of the 19th October hopes that the new Lieutenant-Governor will modify the existing rules regarding official tours. SANJIVANI, Oct. 19th, 1895.

The sporting circular.

27. Referring to the recent Government sporting circular, the same paper observes that its publication is most opportune. One of the rules laid down in the circular prohibits a sportsman from entering a cornfield without the permission of the owner. The Government should amend this rule, and absolutely prohibit sportsmen from entering cornfields. A sportsman entering a cornfield means the destruction of the crop, and no agriculturist willingly allows a sportsman to enter his field. His permission is never willingly given: it is in a manner extorted from him. And the Government by allowing a sportsman to enter a cornfield "with its owner's permission," still leaves a chance for quarrel between agriculturists and European sportsmen. SANJIVANI.

Public officers in the non-regulation provinces.

28. The same paper is also surprised to observe that in the non-regulation provinces of Chota Nagpur and the Sonthal Parganas, public officers have been allowed, so to speak, to permanently settle themselves. In other parts of the country a public officer is transferred from place to place and is never allowed to remain in one place for a long time. Such is not, however, the case in the non-regulation provinces. Is it so because those provinces are 'non-regulated,' and are, therefore, considered to be beyond the pale of law and civilisation? There is little doubt, however, that this objectionable practice has led to great inconvenience and hardship in Chota Nagpur and the Sonthal Parganas. SANJIVANI.

The incidence of taxation in East Bengal.

29. The Commissioner of the Dacca Division, observes the same paper, seems to be jealous of the prosperity of the people of East Bengal. He is greatly disconcerted to see that the incidence of taxation in the Dacca Division is low in comparison with that in other parts of the country. He is pleased to say that the people of his division could afford to bear the burden of a duty of 20 *per cent.* on imported piece-goods, and that a duty of 5 *per cent.* is too low for them. In his opinion, 'all clothing is a luxury and superfluity here.' Mr. LeMesurier, District Magistrate of Barisal, invites attention to betel-nuts as a source of taxation, and in the Commissioner's opinion betel-nut trees are as easy to tax as toddy-yielding trees. Like the latter they yield only a luxury. It is a pity that the Commissioner does not stop to consider why the people of East Bengal are comparatively lightly taxed. The rate of the income-tax is the same in all parts of the country. The land tax is permanently fixed. And the road and public works cesses are levied at the same rate in all the districts of the Dacca Division, with the exception of Barisal. Why, then, are the people of East Bengal less heavily taxed than the people of other parts of the country? Simply because they pay less in the shape of stamp and excise duties. Does the Commissioner of the Dacca Division want them to be more litigious, and to take more largely to the use of intoxicating drinks and drugs? Does he want them to be less thrifty, less law-abiding, and less provident? And are the people of East Bengal to be punished for their virtues, and new taxes to be imposed upon them simply because they do not swell the stamp and excise revenue of the Government? The Commissioner boasts of the prosperity of the people of his division. But what do facts and figures prove? The amount of income-tax levied from the people of East Bengal is comparatively small, in spite of the strenuous attempts of the income-tax assessors to increase it. What does this prove? Does it not prove that the people of East Bengal are, industrially and commercially, worse off than the people of other parts of Bengal? Is it not strange that the Commissioner of the Dacca Division should, instead of sympathising with the people of his division for their low material condition, propose to impose an additional burden of taxation on their already overburdened shoulders? The Magistrates of East Bengal are ready enough to discover new sources of revenue, but they are not half so ready to devise means of curtailing the expenditure of the Government. SANJIVANI.

A European Magistrate is on the safe side when he recommends means of increasing the public revenue: he is not so when he recommends means of curtailing the public expenditure. Impose a fresh tax on the people, and you get your revenue increased, but to curtail your expenditure, you will have to reduce the pay and pension of European public servants, to curtail their travelling allowance, to deprive them of the rare privilege of enjoying a compensation allowance, and, last of all, to employ low-paid natives in the place of highly paid Europeans. But all this goes against the interest of the European public servant. It would have been more proper for Mr. Luttman-Johnson, as the ruler of a large tract of country, to propose the curtailment of his own pay than to come forward with proposals for increasing the public revenue by imposing a fresh burden of taxation upon an over-burdened people. A ruler ought to be glad to see his people well off, and it is a pity that a Commissioner like Mr. Luttman Johnson is jealous of what he believes to be the material prosperity of the people under his rule.

DAINIK-O-SAMACHAR CHANDRIKA, Oct. 20th, 1895.

Sale of poisons.

30. The *Dainik-o-Samachar Chandrika* of the 20th October has the following remarks on the proposal to restrict the sale of poisons:—

The proposed restriction will seriously interfere with the trade in hides, by making it difficult for tanners to procure arsenic, which is used in tanning. The proposal to compel all *kavirajes*, *hakims* and native sellers of drugs and spices to take out licenses will also cause widespread discontent. It has also to be considered whether restrictions on the sale of poisons only in licensed shops within municipalities will yield the desired result. It is not difficult to extract arsenic from its various commercial compounds. *Haritál*, or red arsenic, for instance, is very largely used in commerce and the trades, and any restriction of its sale will cause discontent. But it is as poisonous as arsenic itself. Confining the operation of the suggested law within municipalities will prevent the law from yielding any result whatever. For the killing of cows by arsenic, the prevention of which is the ostensible object of the proposed measure, is a more extensive practice in the mufassal than in the municipal towns, and there is only one municipal town for ninety-nine villages in this country.

How, again, will the authorities prevent people from procuring poison from the poisonous herbs and fruits which abound in the jungles of this country? The writer hates the cruel and nefarious practice of killing cows by poison, and is opposed to the free sale of poisonous drugs. But he does not see how such sale can be checked. None of the methods which have up to this time been proposed has commended itself to him as likely to produce any effect, though it may be likely to cause much mischief by increasing the rigour of the law.

DAINIK-O-SAMACHAR CHANDRIKA, Oct. 21st, 1895.

Sale of cheap quinine by Government.

31. The *Dainik-o-Samachar Chandrika* of the 21st October says that cheap quinine is doing great harm in the mufassal, because the people there do not know how to use it, and are in their ignorance using it when it ought to be used as well as when it ought not. The writer objected at the very outset to the sale of cheap quinine, and did not understand on what grounds some newspapers supported the measure. The *Hindoo Patriot*, for one, has grown wiser and is condemning the extensive sale of quinine.

DAINIK-O-SAMACHAR CHANDRIKA, Oct. 23rd, 1895.

Hindi in Sambalpur in Orissa.

32. The *Dainik-o-Samachar Chandrika* of the 23rd October says that, in order to save European officials the trouble of learning Uriya, Hindi has been introduced as the official language in Sambalpur in Orissa. Thus the vernacular of Sambalpur has had to die a premature death at the hands of the English, causing the greatest possible inconvenience to all residents of the place. Everybody in Sambalpur, down to the poor teacher and pandit, has had accordingly to unlearn his Uriya and learn Hindi. Many people also have had to give up their appointments altogether. Oppression can certainly go no further.

III.—LEGISLATIVE.

HUBLUL MATEEN, Oct. 16th, 1895.

The passing of the Pilgrim Ships Bill.

33. The *Hablul Mateen* of the 16th October says that in passing the Pilgrim Ships Bill into law, Government did not consult the opinion of the Musalman public. If their opinion had been taken, it would have been

seen that all Musalmans, with the exception of a few title-holders, were opposed to the measure. Sir Jahan Kadr Meerza owes his position, title and the very means of livelihood to the favour of the officials. He probably supported the Bill with the object of pleasing the officials. Sir Jahan Kadr has too little knowledge of the ordinary Musalman community and their ways to pose as their representative. The Musalman public will never forgive the Government for passing the Bill.

34. The *Hitavadi* of the 18th October has the following :— HITAVADI, Oct. 18th, 1895.

Bengal election for the Supreme Council.

Babu Surendranath Banerji was anxious to get into the Supreme Legislative Council, and he was undoubtedly the fittest candidate in the field. But the people of India will feel all the more love and respect for him because he has withdrawn his candidature in the interest of his country and the National Congress. Indeed, nobody can help praising Surendranath for the noble manner in which he has decided to act in the contest between himself and the Maharaja of Darbhanga for a seat in the Supreme Council.

The Eurasian community and people who live by flattery showed an enthusiasin in their attempt to keep Surendranath out of the Supreme Council which they seldom display in a better cause. The writer cannot say if they ever before exhibited such determination to create a breach among the people of the country as they did on this occasion to create a breach among the supporters of the National Congress. But the competition for the seat has ended; there has been no alienation of friendly feelings between Babu Surendranath and the Maharaja of Darbhanga; and no harm has come to the National Congress. The enemies of the Congress have had, therefore, little cause for rejoicing. It is to be hoped that this solution of the present election difficulty will do India good.

35. The same paper says that the fact that although the High Courts in Bombay and Calcutta and a large number of officials in Bengal and Assam, not excluding the Lieutenant-Governor of Bengal, have expressed opinions deprecating the passing of the Jury Bill, the Legislature is pressing for the amendment in the jury law, is enough to excite suspicion in the public mind as to the real intentions of the legislators in proposing the measure. The thing most to be regretted in connection with the Bill is that it should have been introduced in the name of the Jury Commission, although the Commission distinctly deprecated any such change as has been proposed in the Bill. It is a wonder how, after reading the following extract from the Jury Commission's Report, Sir Alexander Miller could say that the Bill was based on the recommendations of the Commission. The Commission said:—"It has been suggested that the terms of section 303 of the Code of Criminal Procedure should be amended, so as to enable a Sessions Judge to obtain more clearly the opinion of the jury on parts of the evidence, so as to learn and place on record the grounds upon which the verdict was arrived at. We are not in favour of any alteration in the present law, which provides sufficient means for obtaining a verdict, and we think that there are strong objections to anything of the nature of a cross-examination of the jurors as to details of a case so as to obtain their opinion on portions of evidence." HITAVADI.

The Jury Bill.

Do not the Jury Commissioners in this passage plainly say that they are not in favour of the proposed change? Why then does the Law Member pervert the truth? Is not his action such as to excite suspicion regarding the real motive of the authorities in proposing the measure?

If the jury law requires any amendment, it is in the direction of extending the system to all places where men can be found competent to serve as jurors. And that is what the Jury Commission said.

If, however, the authorities are anxious to introduce the proposed change, let them first get the jury system of England amended on the proposed line. The people of India will not then object to the change in their own law.

36. The rejection or amendment of all those sections of the Pilgrim Ships Bill which were objected to by Musalmans, says the same paper, has given entire satisfaction to that community. Indeed, the glory and prestige of Government are heightened whenever, in deference to reasonable protests, it desists from interfering with HITAVADI.

The Pilgrim Ships Bill.

the religion of the subject people. But, unfortunately, the authorities do not always remember this, and often unnecessarily cause popular discontent.

BANGANIVASI, Oct. 18th, 1895.

The Calcutta consent case.

37. Referring to the case of Sannyasi Gharami, who was charged with committing rape upon his wife, alleged to be under twelve years, and was acquitted by the Officiating Chief Presidency Magistrate of Calcutta, the *Banganivasi* of the 18th October observes as follows:—

The Officiating Chief Presidency Magistrate of Calcutta is entitled to the thanks of every true Hindu for the judicious manner in which he disposed of the case. There was a difference of opinion among the witnesses as regards the real age of the girl, and the Magistrate might, if he had been so disposed, have subjected her to the humiliation of a medical examination. But the Nawab Bahadur acted more wisely and considerately than the European Magistrates, who, during the last four or five years, have had to try such cases. The consent cases which cropped up during the last few years conclusively prove that it is not safe to entrust European Magistrates, who are not acquainted with the manners and customs of the people, with the delicate task of inquiring into or trying cases which concern the domestic habits and peculiarities of the Hindus and Musalmans. If the law is to be kept in force, the Goverment should make it a rule to entrust Native and Native Magistrates alone with the trial of consent cases, so that the people may feel less keenly the humiliation to which they are subjected.

The case under notice is the first consent case in Calcutta. When the Act was passed, the opponents of the measure said that it would unnecessarily interfere with the domestic honour and sanctity of every Hindu and Musalman family. Sir Romesh Chunder Mitter, in the Supreme Legislative Council, laid great stress upon this objection, but the Government scouted it as utterly groundless. But what does the case under notice prove? Sannyasi is a peaceful Hindu, a thatcher by profession, who had married and settled down in life. He was leading a peaceful life, when all of a sudden one Benimadhav Das brought him to trouble. He was charged with the commission of a serious offence, he was placed under police surveillance, and even a female member of his family, to wit, his aunt, was obliged to give evidence in Court. And to all this humiliation he was subjected in consequence of a complaint brought against him by one Benimadhav Das, who, it transpires, was a co-lodger with Sannyasi and had most probably a grudge against the latter.

It is a matter for the consideration of the Government as to whether Benimadhav should or should not be prosecuted for having brought a false and malicious charge against an innocent person. But the Calcutta public should not fail to lose sight of the significance of the case. It should not be thought that a poor and ignorant man like Sannyasi alone can find himself in such a painful position, and that the honour of the rich and the respectable is safe. The Consent Act is hanging like Damocles' sword over our heads. We should strain every nerve to get it repealed. An agitation should be set on foot to memorialise Lord Elgin; and the case under notice constitutes a capital argument in favour of the repeal of the unfortunate measure.

SULABH DAINIK, Oct. 18th, 1895.

Sale of poisons.

38. Referring to the recent Government circular on the sale of poisons, the *Sulabh Dainik* of the 18th October writes as follows:—

After a good deal of reflection upon the subject, the Government has come to the conclusion that a general order should be issued to the police enjoining it to henceforth take special care to detect cases of cattle-poisoning and put down this objectionable practice with a high hand. Cattle-poisoning, however, is done not in public but in private, and it is extremely doubtful if the police will in all cases succeed in detecting such cases. We shall cite an instance to prove our statement. *Phunka* (milking a cow by blowing) is an objectionable practice largely resorted to by the Calcutta milkmen. But how many of these cases are detected by the police? Nothing short of a law restricting the sale of poisons will be able to check the growth of the evil.

SANJIVANI, Oct. 19th, 1895.

Election of a Bengal representative in the Supreme Legislative Council.

39. The *Sanjivani* of the 19th October takes exception to the order passed by the Lieutenant-Governor of Bengal that in selecting a candidate for a seat in the Supreme Legislative Council, the non-official members of the Bengal Council should send their opinion in writing

to the Chief Secretary, instead of selecting a candidate, as they did last year, at a meeting of the Legislative Council. This order deprives the non-official members of the advantage of holding a consultation among themselves before they come to a decision. The order will only facilitate the election of an influential member like the Maharaja of Darbhanga. There are, however, a large number of Bills of vital importance to the public for the consideration of the Supreme Legislative Council, and none but an independent and experienced man like Babu Surendranath Banerji is likely to successfully oppose the passing of such of them as are calculated to clash with the interests of the people. It is also somewhat unseemly that the Maharaja of Darbhanga should always sit in the Supreme Legislative Council as the representative of Bengal. When the order of the Lieutenant-Governor was issued the public offices were closed, and consequently no objection could be raised against it at that time.

Mihir-o-Sudhakar, Oct. 19th, 1895.

Musalman representation on the Legislative Councils.

40. The *Mihir-o-Sudhakar* of the 19th October says that the affinity between Christianity and Islam easily reconciled the Musalmans of India to British rule, and induced them, in utter forgetfulness of their lost glory, to place childlike reliance upon their new masters, in the full belief that the new Government would inform itself of the wants and grievances of its Musalman subjects and do its best to remove them. The expectations of the Muhammadan community have not been falsified, and it has as strong reasons as ever to be loyal and submissive to the British Government. Here and there a section of the Muhammadan community does occasionally complain of particular actions of Government, but that only proves the levity of the agitators and serves to weaken the cause of the whole community. It does not look well for a subject people to indulge in agitation which can only annoy the govering power.

The writer is, however, constrained to admit that the more the Musalman community is relying upon the Government, the more are some of its officers overlooking the just claims and dues of that community. For one Government officer who is willing to do something for the Musalman subjects of Her Majesty, there are ten who are unwilling to do anything. This has deprived the members of the Musalman community of advantages which they would have been otherwise enjoying by this time. And it is a greater pity that Government does not condescend to bestow upon Musalmans even those favours which cost it nothing. At the last elections for the Bengal Council, the name of not a single Musalman is seen on the list of the successful candidates. And though Government has been graciously pleased to appoint two Muhammadan members by nomination, the number is not adequate for a province which contains so large a Musalman population. The powerful British Government, at least, should not be bullied by one section of its subjects into depriving another of its just dues and privileges. It is hoped Government will take into its earnest consideration the question of Muhammadan representation on the Legislative Councils.

Dainik-o-Samachar Chandrika, Oct. 21st, 1895.

The Vivisection Bill.

41. The *Dainik-o-Samachar Chandrika* of the 21st October says that if in disregard of the protests which have reached it from both England and India, the Government of Lord Elgin passes the cruel law embodied in the Vivisection Bill, it will not only incur censure, but will make itself guilty in the eye of God.

IV.—Native States.

Darussaltanat and Urdu Guide, Oct. 17th, 1895.

Absence of Kazis in Mysore.

42. A correspondent of the *Darussaltanat and Urdu Guide* of the 17th October draws attention to the inconveniences to which the Musalmans in Mysore are put by the absence of Kazis in that State. The law relating to the registration of Muhammadan marriages and the appointment of Kazis should be extended to that State with suitable additions and alterations.

VI.—Miscellaneous.

Hitavadi, Oct. 18th, 1895.

Mr. Cotton.

43. It has been proposed, says the *Hitavadi* of the 18th October, that on Sir Alexander Mackenzie taking charge of the Bengal administration, Mr. Bourdillon will be appointed his Chief Secretary, and Mr. Cotton will get Assam. The writer

will be glad at Mr. Cotton's promotion, but the administration of Bengal will suffer by his removal at this moment. Mr. Cotton is not a native hater, and he has experience of the province and its people which is far greater than that of an ordinary civilian. The people of Bengal will, therefore, have cause for regret even if their present Chief Secretary gets a promotion.

BANGANIVASI, Oct. 18th, 1895.

44. The *Banganivasi* of the 18th October has the following:—

Good points in the administration of Sir Charles Elliott.

Far and away the most predominating virtue of Sir Charles Elliott is that he has none of that unnatural reserve in his manner and repellent solemnity in his attitude which characterise the generality of Anglo-Indian officials in India. This reserve and solemnity of attitude is not something calm and dignified, but harsh and cruel; not kind, but cutting; not attractive, but repulsive. There is not a grain of large-heartedness in it, not a particle of sympathy in it for the suffering millions. It is not affected by the misery and suffering of others. The oppressed, the injured and the down-trodden fly from it. It thinks it beneath its dignity to come in contact with the ordinary mortal.

There are more instances than one to show that Sir Charles Elliott is free from this engrossing vice of the Anglo-Indian official. Not long ago Babu Rashbehary Ghosh brought forward a Bill in the Supreme Legislative Council, which has since been passed. The majority of the members were in favour of the Bill, but Sir Charles Elliott opposed it in one material point. In the course of the discussion on the Bill, he threw off his official reserve, and as an ordinary member of the Council, not only criticised the Bill at great length, but insisted upon his colleagues individually giving out their independent opinion. On that occasion Sir Charles acted not as a ruler but as a member of Council. He completely divested himself of his official garb. It would have been a blessing to the country if every Anglo-Indian official had the moral courage to act like Sir Charles Elliott.

Here is another instance in point. Sometime ago, in the course of a tour in the mufassal, Sir Charles Elliott paid a visit to the Court of a Deputy Magistrate. Out of deference to His Honour the Deputy Magistrate left his seat and began to read out his judgments standing. But His Honour plainly told him that he had come there as a visitor and not as the Lieutenant-Governor, and the Deputy Magistrate had not maintained the dignity of the court by placing himself in a humiliating position. No other Lieutenant-Governor could say this.

It is because Sir Charles Elliott makes no distinction between a Native and a European official that we find, during his rule, some of the Native officials occupying high posts in the service which were so long the monopoly of European officials. It is due to Sir Charles Elliott's sense of justice and impartiality that Mr. Romesh Chunder Dutt is the first Native Commissioner of a Division; Mr. K. G. Gupta, the first Native Excise Commissioner; Mr. P. L. Roy, the first Native Legal Remembrancer; Mr. Nanda Krishna Bose, the first Native Officiating Junior Secretary to the Board of Revenue; Nawab Ameer Hossein, the first Native Officiating Chief Presidency Magistrate; Rai Durgagati Banerji, the first Native Collector of Calcutta; and Maulvie Dilwar Hossain, the first Native Inspector-General of Registration. It is not an easy matter to appoint natives to so many high posts in the service, which were so long looked upon by European officials as their own. No other Lieutenant-Governor has done so much for Native officials.

There are some who say that Sir Charles Elliott cannot take any credit to himself for the appointment of Mr. Romesh Chunder Dutt to a Divisional Commissionership. Mr. Dutt, they say, had an unquestionable right to the post, and Sir Charles Elliott did only an act of bare justice by appointing him to it. It should not be forgotten, however, that it requires a good deal of courage even to do bare justice to a Native. It is well known that in appointing Sir (then Babu) Romesh Chunder Mitter to the Officiating Chief Justiceship of the Calcutta High Court, Lord Ripon had to exercise the privilege of using his casting vote. In appointing Mr. Romesh Chunder Dutt to a Divisional Commissionership, Sir Charles Elliott had not to meet with such opposition. The disappointed and discontented European officials durst not raise any objection. This is a matter of no small credit to Sir Charles Elliott.

The people of Bengal are grateful to Sir Charles Elliott for his having appointed so many natives to high posts in the public service. It is to be earnestly hoped that the new Lieutenant-Governor of Bengal, and the Governors and Lieutenant-Governors of other Provinces will follow his example.

45. The Lieutenant-Governor, observes the *Sanjivani* of the 19th October, said in course of his Civil Service Dinner speech at Darjeeling, that if there was anything to commemorate his rule, it was the passing of the Cadastral Survey and the Sanitary Drainage Acts. It is quite clear, therefore, that His Honour would like to see his rule commemorated. It goes without saying that Sir Charles Elliott did many good acts which would have commemorated his rule, but for his inordinate self-conceit and recklessness, which served to nullify his many sterling qualities as a ruler. He has incurred the displeasure of the public by persistently supporting the officials in their wrong-doing. His over-weening confidence in himself led him unwillingly to do great mischief to the people of Bengal. The memory of his rule would have been a happy recollection for the people if he had been less self-willed, more just towards the people, and more willing to punish erring officials. Sir Charles Elliott has no doubt conferred a blessing upon the people by passing the Drainage, the Cadastral, and the Record of Rights Acts, in spite of great opposition from outside. Few rulers can do such good to the people. But still it is a great disappointment to the public not to be able to speak a few good words about his rule on the eve of his retirement. The thought that during his rule public officers, from the police constable to the Commissioner of a Division, oppressed the people with impunity is enough to embitter the memory of his rule.

SANJIVANI Oct. 18th, 1895.

The Lieutenant-Governor at the Civil Service Dinner.

46. The same paper observes in the course of its observations on the recent Hindu marriage expense movement, that no good is likely to result from a combination among the Hindus themselves. The Government too well knows that no reform of Hindu society is likely to come from within, but it does not venture to interfere with the social institutions of the Hindus, lest it should create disaffection among them or incite them to rebellion. This fear, however, is absolutely groundless. The Government has passed the Consent Act, but has it thereby incited the people to rebellion? It is true that before the Act was passed a number of men managed to get up an agitation. But not a single word of protest has been heard since the law was passed. On the other hand the people blessed the Government for the passing of the salutary measure. If the Government curtails Hindu marriage expense by legislation, it will greatly increase the loyalty of the people. There are some people who are, on principle, opposed to Government interference with social customs and institutions. These men may oppose the Government, but the great millions will be on its side. If the evil under notice is not instantly put an end to, parents will in future be forced to kill their new-born daughters. The Government should prevent such a calamity. It is a contradiction to maintain that the Government, which has the right to punish a crime, has not the right to prevent its commission.

SANJIVANI

The Hindu marriage expense question.

47. The *Chinsura Vartavaha* of the 20th October has the following:—

We cannot agree with the *Mihir-o-Sudhakar* in thinking that the Hindu writers are the cause of the present ill-feeling between Hindus and Musalmans. We say this not because we are Hindus, but because this is the truth. The Hindu has no interest in quarrelling with the Musalmans. Both Hindus and Musalmans are subjects of one and the same Government. The Government may favour any of these it likes, but a cage is no less a cage for being made of gold. The Hindus have remained encaged for a very long time. If Government wishes to favour Musalmans more than Hindus, let it do so. We for our part heartily pray that the Musalmans may be able to improve their position. The Hindus have always been a meek people and adorers of justice and impartiality. Being meek people, they equally obeyed Akbar and Aurangzeb, and adorers of impartiality as they are they still cherish the memory of the Musalman Emperor Akbar, and extol him, saying that "the Emperor of Delhi is like God." The real exciters of ill-feeling between Hindus and Musalmans are the authorities who have by their undue partiality turned the heads of

CHINSURA VARTAVAHA, Oct. 20th, 1895.

Ill-feeling between Hindus and Musalmans.

Musalmans. That is why the latter seek to oppress the Hindus, and the Editor of the *Mihir-o-Sudhakar* is now letting us know his mind. The favoured Musalmans can say anything they please. The Musalman wishes to slaughter cows in Hindu temples and to prevent Hindu idols from being carried through streets. The head and front of the Hindu's offence is that he resists such attempts at interference with his religion. The Hindu does not wish to interfere with anybody's religion, and only wants similar freedom for himself. Cow-slaughter is not a religious act, although a few ignorant Musalmans may regard it as such. Considering it to be a religious act, and desiring above all to wound the feelings of Hindus, these ignorant Musalmans try to slaughter cows in Hindu quarters. How can Hindus help opposing this? The conduct of the Musalmans towards the Hindus reminds us of the mischievous urchin in the story, who, seeing an old women going with a water-jar in her arms, accosted her, thus :—"Will you not abuse me, you old woman?" "Why should I abuse you, my darling!" was the reply. "You will not abuse me then" said the boy. "No, my darling!" again replied the old woman. The boy then said—"I will presently see whether you will or not," and pelted at the woman's jar and broke it. The woman then abused the urchin, who went away quite in a glee.

Will the Editor of the *Sudhakar* now tell us whether the licking that the Musalmans gave to the Magistrate at Dhulia was also due to Hindu writing?

DARSAK, Oct. 20th, 1895.

48. The *Darsak* of the 20th October has the following :—

The official's love for the Musalmans.

One Munshi Muhammad Yasin, a clerk in the office of the Accountant-General, Lahore, had let a house to one Mr. Clarkson, and not having received his rents for a long time, personally went to his tenant to demand payment. The latter, however, instead of giving any money, gave him a good beating and sent him away. The Munshi brought a case against the Saheb for assault, and the result was, as usually happens in such cases, that the defendant was honourably acquitted. The matter, however, did not stop there. The Saheb brought a case against the Munshi for defamation, with the result that the latter was fined ten rupees and lost his appointment in the bargain. We would not have been surprised at the turn the matter took if the Munshi had been a "disloyal" Bengali. He was a Musalman—a pet of the officials. Why was he harassed in this way? Do not the Musalmans make a parade of their loyalty and humour the officials by abusing the Congress? Why then did the officials in this case forsake their devoted Musalman and take the side of his European oppressor?

We had written thus far and had the matter set up, when we found that the Printer's Devil had added the following remark :—"You may give her oil, you may give her vermilion, but Bhavi is not the girl to be won over in this way."

URIYA PAPERS.

SAMVADVAHIKA, Aug. 22nd, 1895.

49. A correspondent of the *Samvadvahika* of the 22nd August points out

The District Board of Balasore.

that the District Board of Balasore have committed a great mistake by bringing the *Barbati ghat* of the Burabalong river, in the Balasore town, under ferry regulations, as the measure is calculated to lead to the levy of tolls on men and women residing in villages on the river banks, who must cross the river several times every day for their day's work.

URIYA AND NAVASAMVAD, Sept. 4th, 1895.

50. The *Uriya and Navasamvad* of the 4th September takes the same view.

Bringing ghats under ferry regulations.

The *Utkaldipika* of the 7th December takes advantage of the situatation to offer a general observation that the members of the District Boards in Orissa manifest a tendency to increase their income by bringing several ghats under ferry regulations, irrespective of the important consideration that such measures must prove a great hardship to the poor, who may have to cross a river several times in order to procure the bare necessaries of life.

ALL NATIVE PAPERS OF ORISSA.

51. All the Native papers of Orissa express great sorrow at the death of

The late manager of the Dhenkanal Tributary State.

Babu Krishna Chandra Mahanti, the late Manager of the Dhenkanal Tributary State in Orissa, who was cut off at a comparatively early age in the midst of his useful career.

52. Referring to the Notification of Government that seven Deputy Collectors and seven Sub-Deputy Collectors will be appointed on the results of a competitive examination to be held in March next, the *Utkaldipika* of the 24th August observes that, on a consideration of the discretionary powers, which Government exercise in the matter, it will be found that only the first four in the list will enjoy the fruits of the examination completely, while the next ten in the list will forfeit their claims, in behalf of others apparently inferior to them in merit. This, the writer says, can never be satisfactory.

UTKALDIPIKA, Aug. 24th, 1895.

Appointments to the Subordinate Executive Service on the result of competitive examinations.

53. The same paper finds in the appointment of Babu Raghavanand Das, B.A., a Uriya Native of Orissa, in preference to Babu Radhamohan Ghose, B.A., a Bengali Native of Orissa, as Sadar Kanungo of Cuttack, by the Collector of that district, an opportunity to advise the authorities in Orissa not to give any weight to race considerations in making appointments to the public service.

UTKALDIPIKA.

Certain appointments in Orissa.

54. The *Samvadvahika* of the 29th August draws the attention of the authorities to the conduct of a wandering sect, named *Sabakhia Kela*, who, with their family, children and baggage-animals, have fixed their temporary abode near a village called Balia, situated on the road between Balasore and Nilgiri, and who having no ostensible means of subsistence, manage to cheat the neighbouring people in various ways.

SAMVADVAHIKA, Aug. 29th, 1895.

A wandering sect in Orissa.

55. The *Uriya and Navasamvad* of the 4th September is sorry to point out that municipal tax at the rate of 6 pies per box of kerosine oil is realised from petty shop-keepers dealing in that article in the Balasore town, though a tax at the same rate is realised from Turner Morrison and Company, general dealers in that article in that town.

URIYA AND NAVASAMVAD, Sept. 4th, 1895.

A municipal tax on kerosine oil in Balasore town.

56. The *Utkaldipika* of the 31st August points out that though Gokul Chand and Swami Dayal, two native surveyors belonging to the Orissa Survey, had tried to defraud Government of its money, and though their evil practices were brought to the notice of the superior survey officer by the manager of Raja Baidyanath Pundit, of killa Darpan, in the Cuttack district, they were let off with a nominal punishment. The writer observes that this weakness on the part of the superior survey officer to award proper punishment to subordinates, who had tried to secure Government money by false entries and signatures, will seriously affect the moral of the Survey Department, inasmuch as it may encourage other subordinates to tread in the same evil path with impunity and without fear.

UTKALDIPIKA, Aug. 31st, 1895.

Two native surveyors on the Orissa survey inadequately punished.

57. The same paper cannot at all approve of the proceedings of the Settlement Officers in Orissa inviting proprietors of revenue-free estates and their raiyats in Orissa to litigation by suggesting that they should apply to the Settlement Department for a settlement of their rents. The writer observes that the hands of the Settlement Department are already full, and that they must not go out of their way to sow broadcast the seeds of discontent among proprietors of revenue-free estates and their tenants, with whom they, as Settlement Officers, have nothing to do, and among whom there does not appear to be any serious dispute about rent.

UTKALDIPIKA.

Certain proceedings of the Orissa Settlement Officers.

58. The *Samvadvahika* of the 5th September gives its opinion against the provisions of India Bill, No. 16 of 1895 (a Bill to amend the Code of Criminal Procedure, 1882), and observes that nothing should be enacted that may have the semblance of an interference with the independence of the jury in India.

SAMVADVAHIKA Sept. 5th, 1895.

The Jury Bill.

59. The *Utkaldipika* of the 7th September is sorry to learn that (*a*) the Settlement Officers in Orissa propose to treat the bajiafti lakhirajdars (proprietors of resumed revenue-free lands) as ordinary raiyats, and that (*b*) they propose to assess their lands at a rate equal to two-thirds of that of the ordinary

UTKALDIPIKA, Sept. 7th, 1895.

The status of the proprietors of resumed lakheraj lands.

raiyat of the surrounding mahal. The writer contends that both these proposals are inequitable on the following grounds:—

(*a*) Regulation XIX of 1793 contains the principles that govern the tenure known as non-badshahi lakhiraj grants. That Regulation recognises the bajiafti lakhirajdars as proprietors. That Regulation XIX of 1793 applies to Orissa, is clear from the provisions of Regulation XII of 1805, which established a certain number of fixed rules for the settlement and collection of the public revenue in the district of Cuttack. It is further clear from the report of Mr. Mill, a late Commissioner of revenue, which was drawn up on the 23rd January 1847, and which related to the last settlement, that the *bajiafti lakhirajdars* were treated as proprietors or tenure-holders. It will be seen from that report that proprietors owning 75 acres of bajiafti lands or more, executed kabuliyats to pay revenue direct to Government, and that those of them that did not agree to the terms of assessment were allowed malikana. These facts clearly testify to the proprietory character of the *bajiafti lakhirajdars*, and what apply to *bajiafti lakhirajdars* owing 75 acres or more, evidently apply to those that own a smaller quantity of bajiafti land. That proprietors of bajaifti lands smaller than 75 acres pay their revenue through zamindars cannot affect the character of their proprietary right in any way, and that method of collection was adopted more for the convenience of Government. The zamindars, through whom those bajiafti lakhirajdars pay their revenue, are allowed some remuneration, and that this remuneration money is in no way a substitute for *malikana* has already been declared by Government. The terms of the kabuliyats, which these smaller order of bajiafti lakhirajdars have executed, also allude to the proprietary character of their lands. The Board of Revenue have also declared in page 2 of their Settlement Manual that proprietary right vests in the owners of resumed revenue-free lands. In the face of these evidences it will be illegal on the part of Government or Board of Revenue to treat the bajiafti lakhirajdars as ordinary raiyats.

(*b*) As to the rate of assessment, Regulation XIX of 1793 lays down that lakhiraj lands granted before 1179 are to be assessed at half the rate at which lands of ordinary raiyats are assessed. Though the provisions of the above Regulation were modified to a certain extent by Regulation XII of 1805, no new principles of assessment were introduced. Regulation II of 1819 confirms the provisions of Regulation XIX of 1793.

The resumed lakhiraj lands were assessed at half the rate at which the lands of the ordinary raiyats were assessed in the last settlement. Considering that a promise of permanent settlement was offered by Regulation XII of 1805, and considering that the bajiafti lakhirajdars have enjoyed their lands at half the rate allowed to ordinary raiyats for about 90 years, commencing from the date of British conquest; it is not only legal but just and equitable that they should be assessed at that rate in the present settlement. The Board of Revenue have declared in Circular No. 6 of 1866, that such bajiafti lands should be assessed at half the rate allowed to ordinary raiyats, and it is a matter of regret that though the above circular has been quoted in the Board's Settlement Manual, paragraph 5 of it, which deals with the subject in question, has been omitted.

CHUNDER NATH BOSE,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 26th October 1895.

W. S.—Reg. No 4696C—74—30-10-95.